

tempore, pro eo sole delicto"). Hence the three elements distinguishing law from other rules are force, official authority and regularity. The working definition Hoebel gives is "a law is a social noun, the infraction of which is sanctioned in threat or in fact, by the application of physical force by a party possessing the socially recognized privilege of so acting."

Hoebel distinguishes culture ("learned behaviour") from society (the group carrying a culture) and accepts MacIver's distinction of association from institution. The distinctions are not carried to any far theoretical lengths. He warns the student not to accept uncritically the work of the configurationist school, and is enthusiastic about Kardiner's experiments on the culture of Alor. After the chapter on culture and personality, one is somewhat surprised to meet those hoary and forever juxtaposed twins, Invention and Diffusion. Diffusion is linked theoretically with acculturation: the short discussion of the matter seems remote compared with the concrete problems dealt with by anthropologists under the heading of "culture contact."

The book is a lucid and comprehensive introduction to a vast field and well fulfills its purpose. The question that occupies one after reading it does not so much concern Professor Hoebel's admirable exposition of this field for the undergraduate, but rather the other person who will use the book, viz. the teacher. Is anthropology any longer a subject, in the ordinary academic sense of the term, suitable for providing a course for undergraduates? In his introduction Hoebel distinguishes the several disciplines that are still lumped together (by University Courts?) as "The Science of Man" or "Anthropology"—Cultural Anthropology, Physical Anthropology and Prehistoric Archaeology, and their subdivisions. In my opinion the three are distinct in method, aim, and the sort of facts they deal with, and an interest in one does not predicate an interest in any of the others. Neither in the ordinary one-year nor in an honours course can all three be taught with the thoroughness each deserves. Should not the now tenuous bonds

which once linked them be officially severed—as has already been done unofficially? To do so would at least save many unsophisticated students some worry, and save the teacher from selling his soul every time an undergraduate approaches him with the problem—"I may be stupid, Sir, but I can't see any connection between the Piltown skull and the Aranda kinship system."

J. LITTLEJOHN.

Leighton, Alexander H. and Dorothea C. (with assistance of Catherine Opler). *Gregorio, the Hand-Trembler: a Psychobiological Study of a Navaho Indian*. Pap. Peabody Mus., 40, 1. Cambridge, Mass., 1949. Pp. xiv + 177. Price \$2.50.

THIS work is the first of an intended series of reports relating to what Dr. Clyde Kluckhohn calls in his foreword the Ramah Project. The project has developed into a continuous study of the small Navaho community of Ramah, New Mexico, using the technique of multiple observation by several persons trained in different disciplines. This first study is the work of two trained psychiatrists, and consequently although we are assured by the authors that "the needs of both the personality study and the community have been kept in mind" it is not surprising to find that the focus of attention is upon the subject, Gregorio, with Ramah culture only as an integrated and suggestive background.

Much is made of the method of systematizing the field data collected. The work is divided into two parts: I, the Formulation, and II, The Organization of Field Notes. Part I consists in effect of a précis of the data of Part II, which includes the verbatim material from all sources, listed under the section headings Life-story, Subsistence, Survival, Social Relationships, Constitutional Nature, Opinions and Attitudes, Religion. In order to preserve exactly the basic dichotomy of the book it might have been well to include the "Explanation" and "Summary" at the head of each section as

integral parts of Part I, where they seem rightly to belong.

The book can be estimated from two aspects: as a study in its own right, and as a contribution to the Ramah Project. In the first aspect it must be said that the work is not entirely satisfactory even as a study in individual psychology. We particularly miss expert psychiatric evidence upon mental condition and the nature of dreams, an analysis of which might have been of untold assistance in assessing more exactly the relative force of the security and insecurity factors contributing to Gregorio's psychosocial equilibrium. For the psychiatrist, however, Gregorio's case-history certainly takes on new significance when integrated in the competent manner of the Leightons with the culture patterns of the society in which he lives. For the anthropologist, on the other hand, the account of Navaho society which he is able to extract from this source suffers from all the disadvantages of an ethnography culled predominantly from one informant of doubtful veracity. In the words of the authors: "Gregorio has missed many parts of his culture, and in fact much of his insecurity and his tendency to disequilibrium is connected with the fact that he knows rather less than the average."

In the second aspect, as a part of the Ramah Project, the book promises well. It is fully intended that the study shall be only one term of a series of such psychobiological personality studies "representing samples from various parts of the social group." What methodology will be used to secure suitable sampling is presumably a problem yet to be solved, but consideration might be given to the inclusion of Mario's case-history. Mario is Gregorio's uterine brother, and seems to have had much the same upbringing as Gregorio but is deficient in the hand-trembling faculty. Comparing the two cases it might be possible to posit certain basic personality constellations as constant and to observe the effect of the remainder in differing patterns of behaviour.

In sum, the preoccupation of the work both with psychiatry and with anthropology has perhaps resulted in its having done immedi-

ate justice to neither. Nevertheless we are grateful nowadays for the opinions of psychiatrists who are prepared to undertake anthropological research, and it is to be hoped that the relative success of the bilateral approach of this book will stimulate further work along the same lines.

D. H. READER.

Oliver, Douglas L. *Studies in the Anthropology of Bougainville, Solomon Islands.* Pap. Peabody Mus., 29, Nos. 1-4. Cambridge, Mass, 1949. Pp. 27; 38; 29; 97. Price \$5.85.

THIS volume includes four papers on anthropological research in Bougainville Island in the years 1938 and 1939.

The first paper is introductory, being descriptive of climate, languages and people, and includes a valuable bibliography of publications relating to the exploration of Bougainville. The classification of languages into Melanesian and Papuan families is not substantiated by any solid basis of differentiation between these proposed classes. There is an excellent series of collotype figures at the end of each paper, but in some instances the photographs raise questions which are not answered in the text. For example, Fig. 10 after the first paper records an infant "christening" ceremony in the course of which coconut milk is being poured over an infant's head to the accompaniment of spoken magic, while an opossum held by the mother in her other hand is said to be the scapegoat, and due to be killed as such after the completion of the ceremony. There are, however, no comments in the work on the native view of original sin, or on the subject of the scapegoat, other than the caption to the photograph. It may be trusted that the author will write of Bougainville religion and magic elsewhere. Meanwhile, the main line of interest followed in this work is that of primitive economics.

The second paper gives an excellent definition of the Bougainville business and commercial leader, and of his methods of dealing with other persons, pigs and shell money. The problem of definition presented